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ABSTRACT

The concept and intercultural application of a "common sense" approach to communication deserves close scrutiny. In an intercultural context, "common sense" should be renamed "cultural perception." In fact, there is nothing that can universally transcend culture and be called "common sense." "Common sense," as a term, refers to what is considered a good-judgment approach to a given situation. However, what is considered good judgment in one culture is often considered bad judgment within another culture. Therefore, the use of the term "common sense" during intercultural interactions hinders understanding and communication and fosters ethnocentric evaluative behavior. But if interactants from homophilous cultures recognize their own "cultural perceptions" filtered from their cognitive schemata, and also consciously consider possible cultural perceptions of the interactant, the resulting behavioral choice will be based on traditional cultural perceptions and nontraditional intercultural perceptions. The English-as-a-Second-Language (ESL) classroom is an ideal area for obviating traditional common sense/cultural perception thinking. Several role-playing student-centered activities designed for an intercultural communication classroom can help introduce this theoretical concept. (Two figures are included, and 15 references are attached.) (MM)

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DO IT MY WAY: WHAT'S COMMON ABOUT COMMON SENSE? -- An Intercultural Communication Teaching Approach

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ABSTRACT

Problem-solving from a culturalcentristic "common sense" approach is analyzed. Individual cultures define their own appropriate problem-solving behaviors and label them "common sense." It is suggested that there is nothing universally common about sense and that successful intercultural communication is possible if the traditional expression "common sense" were replaced with the phrase "cultural perception." Included are intercultural communication classroom activities designed to increase both understanding of the "cultural perception" theoretical base and to offer strategies for application during intercultural interactions.

The purpose of this paper is two-fold. First, a case is made for removing the phrase "common sense" from the language and replacing it with "cultural perception." Second, classroom activities are suggested for students of intercultural communication. These activities address attitude change regarding "common sense" nonsense and implementation of "cultural perception thinking."

Aristotle insisted that there was only one appropriate approach to any given situation. "Practical wisdom [is] a true and reasoned state of capacity to act with regard to the things that are good or bad for man..." (Aristotle, 1140b5, p. 1026). Thus, nonGreek behavior was, for Aristotle, devoid of practical wisdom. In other words, non-Greek thinking lacked what is now called common sense.

The Stagirian Sage may have benefited from a dose of intercultural communication training. Myron Lustig (1988), writing about cultural values, after defining ethnocentrism as "a learned belief in cultural superiority," states that

> cultural practices would not survive, and the cultures themselves would disintegrate, if members did not believe that their values and customs were superior to the alternatives (Lustig, p. 55).

It is precisely from this culturalcentristic belief that this paper takes its impetus.

A review of literature yields a plethora of articles addressing both ethnocentricity and its antithesis, the understanding of cultural difference (e.g., Dodd, 1987; Grove & Torbiorn, 1985; Gudykunst & Kim, 1984; Rogers, 1983; Ruben, 1977; Tucher & Baier, 1985). However, one phenomenon, overlooked in the literature, merits detailed treatment. It is the concept and intercultural application of a common sense approach to communication that deserve closer scrutiny.

During intercultural interactions, we have found ourselves and others commenting on a lack of common sense in the behavior of individuals from other cultures and nations. For example, we have overheard the following: "This Chinese airline ticketing system makes no sense at all," and "The drivers in Mexico have no common sense," and "My God, don't these Greek people have any common sense when it comes to social etiquette?" It is our contention, and the thrust of this paper, that interculturally, the concept and application of common sense should be renamed cultural perception. Furthermore, we contend that in actuality there is nothing that can universally transcend culture and be called common sense. The term common sense, as conventionally used, is no longer needed. What do we usually mean when we use the term common sense? Is it really common? Does it really make sense?

It is apparent that common sense is a term that refers to what is considered a good-judgment approach to a given situation. When someone attacks a situation with a different approach from that which we would choose, we may label that interactant's judgment as lacking in common sense. However, if what is considered good judgment within one culture is considered bad judgment within another culture, then what is common about common sense? Can common sense be a universal trait that individuals possess or lack to varying degrees (see Aristotle, 1141a25, p. 1028)? The trouble can be more clearly seen if we debate how wide a scope the term common has. If by common one means common to all humans, we are left with a transcendental trait called common sense. But if common is taken as "patterns of language... activity and behavior that act as models for both common adaptive acts and styles of communication... in a society" (Porter & Samovar, p. 19), then what the term common sense connotes is as relative as musical preference or phoneme choice.

If common sense behaviors vary from place to place, from culture to culture, then the factors that contribute to the formation of an individual's common sense--and what defines common sense within her culture--must be examined. Whorf argues that culture produces language and is thus a determining factor in perception. Different languages

produce different parameters of common sense. Cultural norms such as common sense are "closely integrated with the whole general culture" (Whorf, 1943, p. 215). Contrary to Whorf's emphasis on language as the determining factor in concept formation, Rapoport and Horwitz (1960) argue that language, as a form of cultural behavior, emerges along with common sense out of the "persistent cultural patterns of evaluating meaning..." (Rapoport & Horwitz, p. 346). Though each theory approaches the common sense concept from a different angle, both support the assumption that common sense judgments are culturally defined.

Anthropologist Clifford Geertz (1983) approaches common sense from another perspective. Geertz 16 relates common sense to the ability to cope effectively with problem-solving situations.

> When we say someone shows common sense we mean to suggest more than that he is just using his eyes and ears, but is, as we say, keeping them, open, using them judiciously, intelligently, perceptively, reflectively, or trying to, and that he is capable of coping with everyday problems with some effectiveness. And when we say he lacks common sense we mean not that he is retarded, that he fails to grasp the fact that rain wets or fire burns, but that he bungles the everyday problems life throws up for him: he leaves his house on a cloudy day without an umbrella [in spite of knowing that rain wets]; his life is a series of scorchings he should have had the wit not merely to avoid, but not to have stirred the flames for in the first place (Geertz, p. 76).

What appears to be common about common sense is that within any given culture, certain behaviors make (cultural) sense, whether or not they appear reasonable to an outsider (see Figure 1 below). Figure 1 offers an analysis of a traditional approach individuals from homophilous cultures may take when confronted with a novel situation that requires an immediate action. Each interactant considers multiple behavioral choices filtered from and based on past experiences, learned behaviors, patterns of thought, etc. As a result, the behavior chosen by each individual is not based upon "common sense," but rather upon "cultural perception" which is itself a subjective examination of an event.

In fact, common sense is a misnomer if used interculturally, since it not only suggests that perceptions of a problem-solving situation should be similar cross-culturally, but that the perceptions are arrived at almost instinctively. That is, the sense derived from common sense suggests that perceptions may be instinctual as are other human senses (e.g., touch and smell).

The constructivist approach to communication, as first developed by Kant (Smith, 1988), supports the assertion that an appropriate behavior toward a specific situation--labeled common sense--is prescribed by the culture from which the event originates. In other words, the world, according to

this perspective, is "subjectively constructed by the meanings that people assign to observations" (Smith, 1988, p. 310). Such subjective meanings fall within a range that has been delineated by individual cultures.

Culturally-diverse interactants, approaching a situation which requires action, problem solve by examining their own culturally-conditioned cognitive schemata (i.e., attitudes, values, beliefs, patterns of thought, language, etc.), and a personally experienced past (see Figure 1). Thus, each interactant constructs her own perception of the situation (having subjectively considered feasible avenues of behavior), and chooses what she perceives to be her most appropriate alternative or solution. A frequent outcome of this type of intercultural dyad is the belief that the other has not problem-solved as efficiently or as logically as possible. Consequently, each labels the other as lacking common sense. In fact each has constructed a cultural perception that is impossible for the other interactant to duplicate.

Cultural perceptions of differences in problem solving exist from the obvious to the subtle. For example, a currently-recognized problem is the increasing number of older adults within each country.[1] Cultural perception led the United States to suggest designing more comfortable,

affordable and convenient homes for the elderly. Mediterranean countries, on the other hand, concluded that families and their surrounding neighborhoods needed to concentrate on caring for the older adult. And still other cultures would never consider the possibility of the older adult moving away from the extended family's home. Each culture believed its solution to be a universal one (i.e., the sensible solution), though it was merely the most (culturally) appropriate solution.

The science of chronemics provides another example of a subtle difference among cultures, often leading to the use of the misnomer lack of common sense. Arrival times for events are prescribed by cultures and adhered to without much further thought. However, these culturally-understood arrival times may lead to intercultural misunderstandings. Each culture defines the appropriate arrival time to an informal gathering ranging from arriving before the appointed hour to an extended length of time after the appointed hour. An often heard remark is: "Don't they have any common sense? Who ever heard of someone arriving at a party at the exact time specified?" Or conversely: "Don't they have any common sense? If they were going to be an hour late, why didn't they call?"

In our experiences at home and abroad we have observed case after case where foreign observers have criticized another culture, or individuals from another culture, for lacking common sense.

> Example 1: In China, interior walls are generally whitewashed and then painted from the floor up to a height of approximately four feet. In a culture where paint is expensive and whitewash is cheap, this method makes good (cultural) sense. Yet foreigners often grumble about how the painting system makes no (common) sense.
>
> Example 2: In Greece, a sizeable portion of the population keeps its savings in cash at home. In a culture where interest rates are low, banks are not federally insured and bank employees are frequently on strike, would it make common sense to put all of one's savings into the bank? Yet, non-Greek temporary residents often remark about the Greeks' lack of sophistication and common sense with regard to money.
>
> Example 3: In Japan, even in the frigid north, often only one room is heated and outside walls are frequently paper thin. Do the Japanese, as some foreigners say, lack common sense? Or does the economic saving, architectural beauty and pleasant summer weather suggest that the construction makes perfect (cultural) sense?
>
> Example 4: In the mid-1970's, many people from southeast Asia immigrated to the United States. Finding animals (especially dogs) running wild in the cities, some immigrants trapped and slaughtered the animals at will. They may have thought: "These Americans have no common sense. Why haven't they been taking advantage of this plentiful resource?" On the other hand, according to American norms, the killings were shocking. Americans were saying: "How can they be so stupid? Don't they know that one does not eat pets?"

It appears that using the term common sense during intercultural interactions hinders understanding and communication and fosters ethnocentric evaluative behavior. To illustrate a preferred intercultural approach to cultural perceptions and behavior, we suggest the model in Figure 2. This model suggests that when interactants from homophilous cultures recognize their own "cultural perceptions" filtered from their cognitive schemata, and also consciously consider possible "cultural perceptions" of the interactant, the resulting behavioral choice will be based upon traditional cultural perceptions and atraditional intercultural perceptions.

[Insert Figure 2 here]

It is essential that the individual recognize the traditional sequence of evaluating alternate approaches to problem solving when encountering a novel situation (see Figure 1). Further, the solution reduction process is itself based upon the cognitive schemata of the individual. Since the cognitive schemata is obtained through the subtleties of our own cultures, it is important to recognize that intimate awareness of these factors is nearly impossible (Rokeach, 1968), even for the individual who possesses them. The realization of the near impossibility of personal awareness

of each actual building block leading to our own cultural perceptions frees us to experiment with possible problem-solving alternatives (see Figure 2) that are not based upon the interactant's own cultural perceptions.

The U.S. English-as-a-second-language classroom is an ideal area for obviating traditional common sense/cultural perception thinking. Imagine an ESL instructor presenting a new concept to her students. U.S. students are conditioned and rewarded for promoting instructor/student verbal interchange regarding material presented during class. However, other cultures discourage this same interaction. Thus, if no questions or comments are initiated by students concerning the lecture, the instructor should not assume that the material she presented was understood by the students (Figure 1). If this were the case, the instructor, after some students performed poorly on the examination questions concerning this same material, might think or even remark, "Don't these students have enough common sense to ask questions during the lecture? I am more than willing to spend more time on a specific area if they would just let me know. I am not a mind reader. I cannot second guess what they do not know." She might believe she is problem solving by attempting to elicit questions from the students, but she is merely employing another teaching technique accepted

within the U.S. culture. For example, she might ask the class, "Do you have any questions?" Or she might ask specific students, "Maria, do you wish to have me clarify anything I have said?" This approach may not promote student questions or comments and it may further discourage classroom interaction. This would be particularly inappropriate if the student is named Wang or Nguyen and comes from a cultural setting where public criticism of a teacher by a student is extremely rude.

The instructor may approach the problem of maximum student understanding by combining her traditional and personally comfortable U.S. approach to teaching and experimenting with several atraditional strategies. After asking if there are any questions, she might pass out anonymous questionnaires asking students to cite points in the lecture that they found confusing. Or she could introduce an anonymous pop-quiz, informing her which lecture topics were generally misunderstood by the class. Or she might divide the class into small groups, allowing students to explain the lecture topics to one another.

Regardless of the variety of methods employed, the instructor should never assume that there is common sense approach or behavior that ought to be exhibited by both herself and the students. Rather, she ought to try as many

traditional and atraditional approach choices to learning in the intercultural classroom setting as possible (Figure 2).

Our aim is not to say that there is a correct or incorrect approach to problem-solving. Yet, this approach will reduce the misuse of common sense thinking, because the interactants will realize that there is no such thing as common sense, but merely culturally originated and defined perceptions.

This leads to thinking outside traditional lines. We are forced to examine all possible alternatives without prior determination of what is acceptable. Considering as many atraditional alternate possibilities for a given novel-situation-problem solving-solution should resolve into understanding beliefs, attitudes and behaviors of the culturally diverse.

Cultural perceptions tell us that it is appropriate to have closure on a subject when presenting an introduction and a body in a technically-correct paper. Consequently, a concluding paragraph should be necessary to summarize all we purported about common sense and cultural perceptions. If we ended this paper here, without a summarization, would the reader feel that the paper was incomplete?

Perhaps.

ACTIVITIES

We have found that introducing an unfamiliar theoretical concept to students from the teacher-centered approach is not nearly as effective as concept introduction which combines both teacher-centered and student-centered approaches. The teacher-centered approach includes theory presentation by instructor. The student-centered approach includes group problem solving, dyadic interaction and role playing. With this approach in mind the following activities are suggested for the intercultural communication classroom. These activities are constructed in building block fashion, in that the last exercise has been found most effective if it has been preceded by the first exercises. However, the intercultural communication instructor must take into account the level of student, the degree of intercultural awareness of the students, and the classroom time available for activity.

ACTIVITY #1
THE ALBATROSS SOCIETY

If you have never taken part in the Albatross exercise, it would be best to do so first before you decide whether it is useful for your training and orientation purposes.

There are two parts to the exercise. The first part

consists of performing a ceremonial greeting between members of an imaginary culture (Albatross) and foreigners (those participants being trained or oriented). There should be no on-lookers. The second part consists of an extended discussion. Albatross is an experiential learning device, but it is relatively useless unless the discussion following the ceremony is treated with particular thoughtfulness and attention.

I. SETTING UP THE EXERCISE

Albatross seems best done when in small groups, between 12 and 15. If possible, participants should be represented by both sexes, more or less equally. Normally, a circle of chairs is arranged -- enough for the male participants, with one chair placed in the circle a bit prominently for the use of the Albatrossian man.

MATERIALS: Dishes or bowls for: 1. hand washing, 2. liquid to drink, 3. food to eat. Sheets or other cloth for the use of the Albatrossian man and woman, candles, incense or other "extras" as desired.

SEQUENCE OF THE EXERCISE

It is important first to realize that there is no set sequence or necessary pattern to follow. It may be best to

create your own variations to meet situations, such as having participants all of one sex, or too many Albatrossians to include, etc. With that in mind, then, what follows is an outline of the "standard" way Albatross is run. There are other sequences which have been or can be developed. Some particular sequence is not important but it is important to have clear objectives and valid reasons for what is done.

A male and female Albatrossian are in their places, the man on the chair, the woman kneeling beside him. Participants are brought or directed into the circle of chairs, females with shoes off and males with shoes on. The Albatrossian couple is dressed in their sheets, the woman without shoes, the man with shoes.

The first activity (which can be done before, or combined with the greetings) is for the Albatrossians (mainly the man) to attempt to induce the female participants off any chairs they may happen to be sitting on, and down on the floor, and any male participants the reverse. This effort, and all other communication attempts during the exercise, are in a special Albatrossian language. Albatrossians are sedate, reserved, gentle and loving people who do not manhandle their guests. Touching is only done in ceremonial ways, such as in the greetings. Thus, the effort to get the participants into proper place is done principally through

(1) a hiss, which indicates disapproval, (2) an appreciative hum, which indicates approval or (3) a clicking of the tongue, which basically serves for all sorts of getting-of-attention, transfer of factual information, etc.

The next activity is the circle of greetings. The Albatrossian man gets up and greets each male participant in turn around the circle, holding by the shoulders and waist and by rubbing the right legs together. After such greeting, the visitor should sit back down in a chair. Then the Albatrossian woman greets each female participant in turn around the circle. She kneels in front of a standing female guest and runs both hands down the lower legs and feet in a ceremonious way. The women resume a kneeling position.

After the greetings, a pause ensues during which all simply wait. The Albatrossians always maintain unsmiling (but serene, and pleasant) expressions, and do not register in facial reactions their various feelings or responses to what may go on in the circle. Visitors who giggle or talk or otherwise disturb the ritual are hissed at, but not with anger.

Then a bowl of water is brought around the circle by the Albatrossian woman. Beginning with the Albatrossian man, each male in the circle dips the fingers of his right hand into the bowl and lifts or waves the hand about gracefully to

dry. The women's hands are not washed. The Albatrossian woman returns to her place for a few minutes before beginning the next activity.

She then -- upon a clicking cue from the man -- rises and offers food to each male in turn, beginning with the Albatrossian man. She sticks her hands into the food and stuffs a little into each mouth. Upon being fed the Albatrossian man indicates his appreciation by a loud hum or moan (which can be accompanied by a rubbing of the stomach). After the men are fed, the Albatrossian woman next feeds each woman in turn. After this, she returns to her position next to the Albatrossian man.

During these pauses, which should be prolonged for effect, the Albatrossian man gently pushes the woman's head from time to time downward as she kneels.

Next follows the serving of drink. In the same manner, the Albatrossian woman first gives the cup to the Albatrossian man to drink from, then circles among the male participants, then among the females, finally returning to her place and resuming her kneeling posture.

After another pause, the two Albatrossians rise and proceed around the circle of guests, communicating with each other through the customary clicking sounds. Without making clear indications to the participants, they select the female

guest with the largest feet. That participant is then led over to the Albatrossian char, and she -- like the Albatrossian woman -- kneels next to his chair.

The last activity of the ceremony is a repeat of the greeting. The Albatrossian man rises and makes the round of the circle, greeting each male participant. He is followed by the Albatrossian woman, greeting each woman in turn. At that point, the two Albatrossians indicate to the selected participant left kneeling by the chair to follow them, and the three people leave the circle, concluding the first part of the exercise.

CULTURAL ASSUMPTIONS AND RATIONALE

As elaborated later, part of the point of the Albatross exercise is to provide an opportunity for people to learn by observation, to infer meaning from the totality of what happened. Since this "cultural observation" aspect is important, it is best to conduct the exercise with as much consistency as possible, and within some frame of reference agree don by all Albatrossian performers. Following are some of the "standard" cultural assumptions which usually are in play, and which the participants have the problem of figuring out as the exercise goes on.

Though the exercise is deliberately set up to indicate otherwise to an American audience, in fact the Albatrossian

society values women above men. The Earth is sacred; all fruitfulness is blessed; those (thus women) who bring life into being are one with the Earth, and only they are able (by virtue of their inherent qualities) to walk directly upon the ground. Thus, men must wear shoes, and thus their greeting does not deal with the Earth, where that of women emphasized the ground and feet. Only women are able to prepare and offer the fruits of the Earth.

The roles of men and women in the society reflect this relationship to Earth, though to the new observer it may appear as if other meanings are present. For example, the fact that the Albatrossian man pushes down the head of the kneeling Albatrossian woman is a pursuit of his obligations in the society, it is his duty to remind her of sacredness, to approach it through her, to protect her from forgetfulness. He drinks and eats first to protect her (and all that she represents) from harm or defilement.

Albatrossians have a language, though only some part of it is required or used in the greeting ceremony (the clicks, hums, hisses). It may be useful to approach the language question on another assumption: that Albatrossians communicate via mental telepathy, and that the few sounds they use are mainly means of getting a person's attention. The society values calm, serenity, stateliness. The

Albatrossians are peaceful, welcoming of strangers, generous, loving and tolerant. They eat and drink things which they like (though they may not agree to the taste of foreign visitors). Their patterns of life and their ceremonies (such as the greeting ceremony) are time-honored and are considered to be self-evidently correct and adequate.

This last is important. It is important for Albatrossians to bear in mind (and for participants to realize later in discussion) that what is, is -- and that Albatrossians are no different form any other people in making the unconscious assumption that what they are is "normal." Thus, they assume that the visitors want to be greeted, that the visitor knows as well as they what is correct (though they are tolerant and gently correcting of lapses); that the woman with the largest feet among the participants is completely in accord with the necessity of her selection, etc.

The ceremony is a greeting one -- it is not to be implied as the totality of the society (e.g., a church service is both a bona fide segment of cultural behavior, and yet not indicative of everything in that culture. Performers of Albatross may wish to create various philosophical or behavioral rationales, but usually the foregoing are more or less sufficient. During the discussion following the

exercise, any inconsistencies in performance, or tricky questions can always be explained as "tribal differences."

But it is important for those doing Albatross to make the jump into a different culture, one that is not at all needing to be "explained" or justified. One should attempt to enter into a spirit of "suchness," i.e., that an Albatrossian is as much of a whole, self-evident, implicitly assumed person as is an American.

Discussion

This is the most important part of the exercise. There are basically three levels obtainable in the Albatross exercise. The first is the "cultural observation" level. The exercise gives participants a chance to test their abilities in accurate observation, to infer correct behavior from nonverbal or indirect clues, and to get some idea (at least a beginning of one) of what the Albatross society is like. The second level is one of self-awareness-of participants being given a chance to assess their own reactions and feelings and thereby to add to their self-knowledge.

The third level is to realize that what is "common sense" to the Albatross society is actually "cultural

perceptions" of what are culturally valued attitudes and culturally acceptable behaviors.

Since participants after an Albatross activity usually are full of their own reactions, it is usually best to structure the discussion on this pattern:

1. Discuss what was objectively (as much as possible) observed by those within the Albatross society and those observing the Albatross society. Feelings should not be discussed--nor should values, only those behaviors that were observable and objectifiable to all.

Class should note how difficult it is to discuss behaviors observed without bringing in personal value judgments of the behaviors and having those affect "HOW" the behavior is described.

2. This part of the discussion should be centered around, the agreed upon specific behaviors and "HOW" these became acceptable norms within the Albatross society. The class should discuss which of these behavioral norms would be considered "Common Sense" to an Albatrossian, and how do individual class participants feel when they describe that behavior first as "Common sense" and then express it afterward as "Cultural sense."

3. It should be stressed not that this activity was an artificial situation, but that it was a simulation. It was

not artificial and that it actually existed--though only for a short time within the classroom. It was simulated in that it was created for the classroom activity. What should be stressed is that participants and observers had "real" emotional reactions to what they were seeing or feeling. These should be discussed from the perspective that these feelings do occur when confronted with behaviors considered "common sense" in societies other than that with which we are most familiar.

Adapted from Gochenour, T. (1977). The albatross. In Beyond Experience: The Experiential Approach to Cross-Cultural Education. Batchelder, D. & Warner, E. (Eds.), pp. 131-135, The Library of Congress Catalog #77-82854: The Experiment in International Living.

ACTIVITY #2

GROUP CREATED COMMON SENSE

The following group activity focuses upon group created problems through which the group addresses the most "common sensical" approach for problem-solving.

1. The class is divided into small groups. Each group is comprised of at least one international student. Each group should decide the best way to problem-solve the following situation.

> You are married with two children. Your father has passed away and your mother is living alone. She is 70

years old. She does not drive and to visit she must take a one-day train ride (she is afraid to fly). She has expressed a desire to see you, your spouse and children more frequently than she does. How do you solve the problem of satisfying your mother and yourself?

a. Each group member should comment on the problem-solving approach that would go into solving this problem based upon the culture from which they originate. They should specifically address the following concepts: attitudes, values, beliefs, patterns of thought, language, and current acceptable practices.

b. The group should discuss this from the perspective of how this might be solved, if the married couple were form different cultural backgrounds. What would be some "common sense" obstacles, and how might they be overcome through a synergistic rather than a compromise approach.

ACTIVITY #3

The following activity addresses observed cultural patterns in each students' daily experiences that have heretofore been considered "common sense."

1. Each student should keep a three day log of activities they encounter which are considered "common sense."

Sensitivity can be heightened to these situations from the perspective that whenever they are in a situation which requires any kind of problem solving they will note what the situation was and what were the alternative solutions that came to mind to solve it and what were the processes they went through to choose the best.

2. These logs should then be exchanged with students from other cultures who would then write the process they would have gone through to problem solve the situation, and their personal reaction to the method used by the journal writer.

3. The writer and the reactor should have one class meeting to discuss cultural backgrounds, beliefs, attitudes, values, etc., that affected each of their "cultural perception" approaches to each specific problem-solving incident.

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FOOTNOTE

[1]One of the authors attended the United Nations Assembly on Aging in Vienna, 1982, and this is her observation.

FIGURE 1

TRADITIONAL INTERCULTURAL APPROACH TO
CULTURAL PERCEPTIONS AND BEHAVIOR

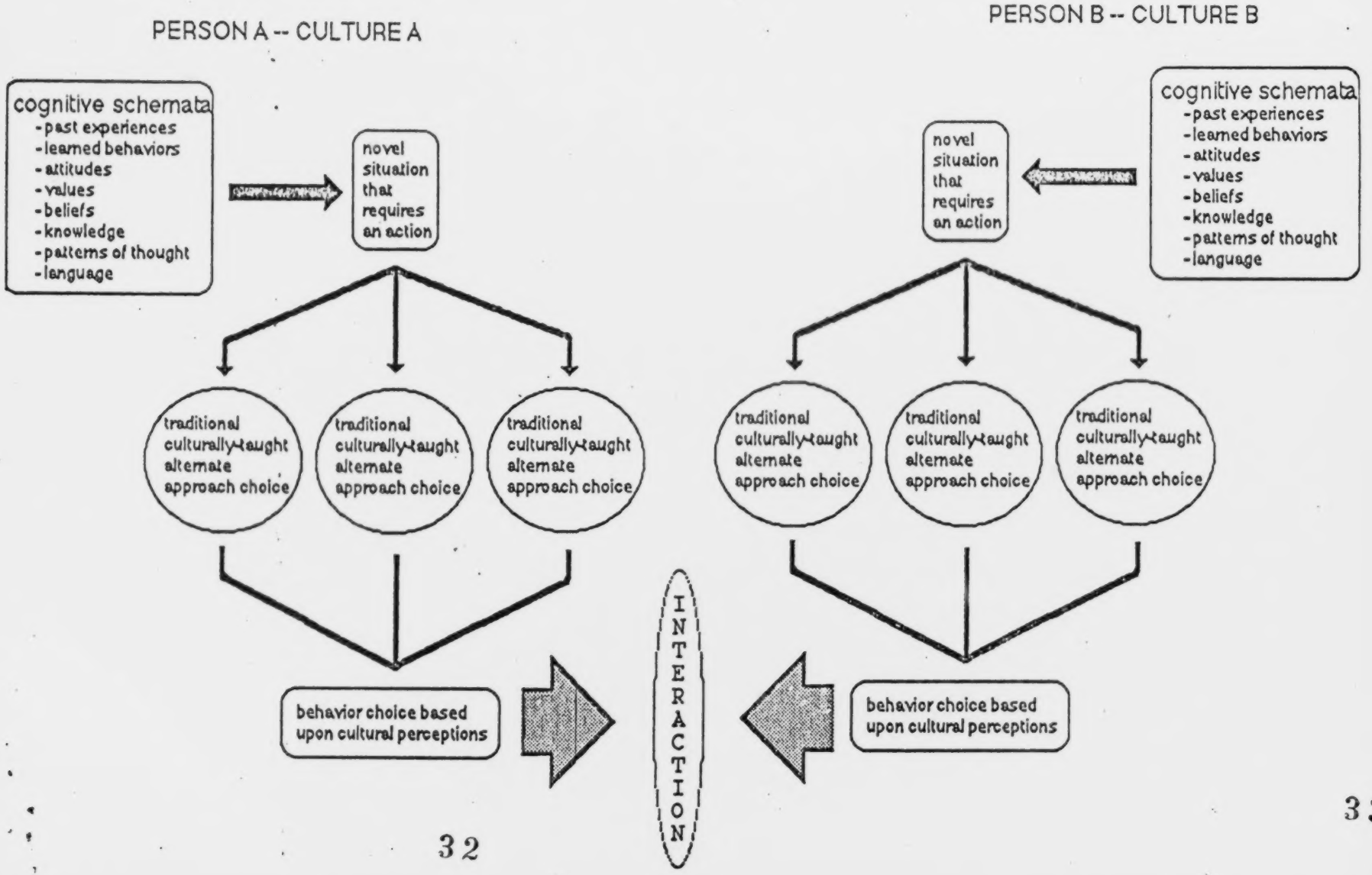

FIGURE 2

SUGGESTED ATRADITIONAL INTERCULTURAL APPROACH TO PROBLEM-SOLVING BEHAVIOR